352 bananas ripe for eating. The storeroom proper begins there and
415 extends to the upper crossbeams, from which hang large quanti-
[251] ties of bananas. Similar strips [of bark] tied to the roof just within the reach of a standing adult support small baskets, gourds, and small bags whose contents (usually manioc flour), like all foodstuffs, must be protected from the voracity of cockroaches and
[342] dogs. The floor of the house is of light grey, beaten earth. Low,
[764] oblong mounds mark the graves. The smoke that always fills the
354 house gives the inner side of the entire thatch cover a shiny black

[345]

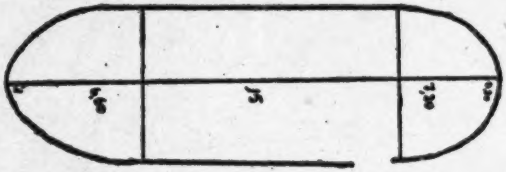

Fig. 11. Plan of the takana.

hue. The half-light maintained through the night by the fires burning beside the hammocks becomes a little brighter when daylight filters in through the slits in the lower part of the walls and through the doors.

Here is a nocturnal scene in house a.

5/2 The chickens roosting upon the roof keep moving unceasingly,
[231] and from all sides comes the rustling of myriads of scuttling roaches.
[136]

[345]

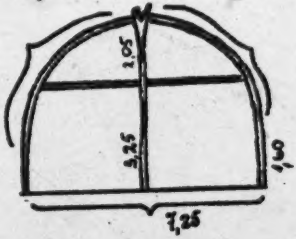

Fig. 12. Cross-section of the takana.

The swinging of hammocks makes the crossbeams creak. The
[516] smoke from the fires is not sufficient to protect the naked bodies from mosquitoes, and because of this, the Tapirapé swings his hammock, pushing his hand or foot against a rope stretched at his side or hanging one leg outside the hammock and pushing with it against the floor. He swings in this fashion until he goes to sleep.

114 171 513 slept with his wife in the same net, this also being the custom among the Tapirapé with certain exceptions, couples in the region of the Xingu headwaters, according to Herrmann Meyer's diary (1, 64), sleep separately in nets set up one above the other. [Ed., a sentence is omitted.] Like the Tapirapé, the Tupinambá, according to Léry (276), took their nets along when they went hunting and fishing, hanging them from trees when it was time to sleep.

171 516 The Tapirapé custom of swinging the hammock was also found among Indians of the eastern Bolivian forest. Each of the following words by Richard N. Wegner (1, 70) about the Siriono may be applied to many inhabitants of Tampiitaua: [111:113] "Both naked Siriono lay in short hammocks. Only the buttocks and the head more or less fitted in. The right foot was balanced on the cord that held up the net, while the left leg, which hung out even in sleep, kept the net swinging throughout the night."

352 513 841 The menstruation net is a peculiarity of Tapirapé culture. Certain hammocks have an opening at the spot where the woman's buttocks lie. As a rule, these nets are also used at other times. In house d, however, the couple consisting of Techipy and Manchiró slept with Marekantú, their three-year-old daughter, in the same net, and also possessed a menstruation hammock. The latter, however, was used by Manchiró only at the time for which it was intended, and this is why I left it blank in Figure 8. I have never heard of the existence of menstruating nets in other cultures. It is possible, of course, that they may exist among other peoples and go unnoticed by explorers.

231 The net in house c, which I left blank on the same figure, was tiny because it belonged to a small dog. It was the bed of a "dog child," in the words of the Tapirapé.

171 513 352 In their use of the hammock, these Indians differ from their eastern, northern, and probably also their southern neighbors. The Karajá and Kayapó sleep on the ground (cf. Krause 2, 198 and 373), and the same must be assumed of the Rio das Mortes Chavante, among whom many mats have been found, but to my knowledge no sleeping hammocks.

114 171 352 The small bench was an article of which only one specimen existed in Tampiitaua. We read in Métraux (2, 63): "No cultural

114 Nheêngatu [Tr., the native name for Tupi, meaning "good lan-
171 guage"] language recorded by Stradelli (694) has uapikasaua or
352 uapikatyua for "bench," and uapikauá for the person sitting on it.
192 Claude d'Abbeville (308) mentions among the Tupinambá of Maranhão "very nice little stools which they call Apouycaue" [translated from French].

As far as the function of these benches is concerned, we
171 must take into account the observation relayed by Krause (loc.
352 cit.) that among the Karajá "they are only for the chiefs," and
554 the note by Von den Steinen (2, 287) that there are not many specimens in existence among the tribes of the upper Xingu basin, but that they are always found in the chiefs' houses where they are offered to guests. (This latter observation is confirmed by Meyer 1, 63.)

Kamairahó was the owner of the stool in Tampiitaua. This man was the most important leader among the Tapirapé, and wherever he went there went the wooden seat as though it were a badge of distinction. Kamairahó took it and sat on the Tampiitaua plaza or outside the village before the little house built and inhabited by my companion Kegel and our camarada Daniel. Only when he was in his own house would he place the stool against the wall close to his net and sit or lie in the latter.
[574] As among the Xingu tribes, this "ceremonial seat" was also offered to guests among the Tapirapé. I never sat on it alone, however. Since two people could sit on it at once if they pressed very close together, Kamairahó never granted me more than half his throne. In order to do this, he could not merely move over to the side. He had to stand up and establish with me a complete harmony of movement. For although the horizontal board of the seat was large enough for both of us, the central support, like that of the Karajá bench reproduced by Krause, was so small, dwindling further toward the ground, that we had to take over our respective halves with the most rigorous synchronization to avoid tipping the seat over and either hitting the floor or being hit in the buttocks by the bench.

516 Kamairahó and I frequently spent the early hours of the night
562 in such equipoise, while beside [111:115] and before us the other men and boys sat on a tree trunk and the women and girls sat

516 562 directly upon the ground. Actually, the manner of sitting is one of the cultural traits in which the sexes are radically differentiated among the Tapirapé. A woman, when she is not sitting in her hammock, sits on the ground without previously covering it, and only exceptionally does she sit on a tree trunk beside [834] her husband (cf. Photo. 58). She always hides her sexual organs, however, either by covering them with the hand or with a leg folded against the body while the other leg is stretched out (Photo. 59) or by crossing her legs (Photos. 11 and 32). When she wields the pestle and kneels to hold the mortar between her knees, this object hides, up to a point, her sexual organs (Baldus 7, Fig. 31). The men usually sit with open legs and cover the ground with a mat (Photo. 53) or a piece of cloth (Photo. 63), when they do not squat (Photo. 39) or sit on a tree trunk (Photo. 61). When several of them sit on the same trunk, they prefer to press close together rather than to leave space between them. When eating at home, the husband eases himself into the net while the woman sits before him on the floor. [Ed., two paragraphs are omitted.]

171 354 The Tapirapé resemble the majority of Brazilian tribes in not having any special implements to light up their houses, but merely relying at night on the weak flames of their fires for the purpose.

372 171 I did not witness the making of fire among the Tapirapé, for they never allowed it to go out and carried burning sticks with them on their journeys. In Wagley's collection at the National Museum [Rio de Janeiro], however, there are fire drills to indicate that this tribe, whenever necessary, makes fire by the process used in all [111:116] Brazilian tribes and already described and reproduced in Hans Staden's woodcuts (p 3), that is to say, by twirling between the open hands a rod resting perpendicularly on a piece of wood.

To kindle the fire, the Tapirapé use fans which are made, as in a number of Tupi tribes (cf. Métraux 2, 101), of plaited palm leaves. The Tupinambá also had fans for this purpose, as is shown in one of Staden's woodcuts (t 1).

[514] When the inhabitants of Tampiitaua leave the house at night to answer the calls of nature, they light their way with a burning stick which they wave about constantly to prevent the fire from dying out. Adalbert, Prince of Prussia (679), when he traveled in

1:Baldus--171 E-5 (1935,1947)1944-1949 SP22 Tapirapé SP22

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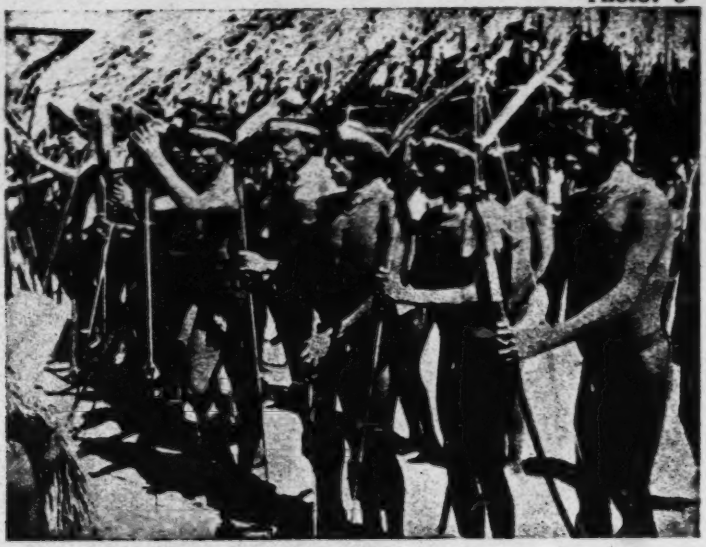
Photo. 5



The dancers of Photo. 4, with Pancheavĩ (No. 75) and Manupauvynghoi (No. 13) to the right of Inamoreo (No. 23).

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Photo. 6

Manavangkõ (No. 87) with a bone tembetá. Auayauĩ (No. 93) is on his left.

1:Baldus--174 E-6 (1935, 1947) 944-1949 SP22 Taplrapé SP22

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Photo. 11

The initial phase in the making of tamankurá (Photo. Father Pedro Secondy, O.P.)

Photo. 12

Putting the tamankurá on the girl's ankle. (Photo. Father Pedro Secondy, O.P.)

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Photo. 32

Funnel-shaped fish trap (chekif) with Ipayva (No. 106) sitting beside it.

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Photo. 33

Roasting fish. (Photo. Father Pedro Secondy, O.F.)

1:Baldw--183 E-6 (1036,1047)1944-1949 SP22 Tapurp SP22

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

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Fig. 12

Os dois pagés engolem fumaça de tabaco, preparando-se para a fase final da cerimônia do Trovão, em que livram o povo do perigo. A população da aldeia ainda não se reuniu. Cada homem tem o cachimbo na mão, e o jovem, à direita, está engolindo fumaça do cachimbo.

The two shamans swallowing tobacco smoke in preparation for the final phase of the Thunder ceremony when they rid the people of danger. The village populace has not yet gathered. Each man holds his pipe in his hand and the young man on the right is gulping smoke from his pipe.

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Plate 29.

Tapirapé Boys.

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Plate 30.

Tapirapé: the Race at Nightfall following the apatxirã.

in this respect. According to Champukwi's own report, he tried *cachaça* only once in Furo de Pedra and (quite normally) found it distasteful and unpleasant. Yet there were moments that were awkward at the time however humorous they seem in retrospect. One day when I bought several dozen oranges in the street, Champukwi calmly removed the trousers that had been provided for him and made a sack to carry home the oranges by tying up the legs. In Furo de Pedra, he often went nude in the house we had rented for our stay. Even the Brazilian woman who came to prepare our meals became more or less accustomed to his nakedness, but sometimes he forgot to dress before sallying forth into the street. The rural Brazilian diet, derived in large measure from native Indian foods, seemed to please Champukwi, but he could not be comfortable eating at the table. He preferred during meals to sit across the room on a low stool.

Champukwi's reaction to this rural form of Brazilian civilization was not childlike in any way. He in turn became an ethnologist. He wanted to see the gardens that provided the food for so many people (Furo de Pedra had hardly more than 400 people at that time). He was fascinated by the sewing machines with which he saw the women working. He attended the Catholic ceremonies held in the little chapel. He saw pairs of men and women dance face to face in semblance of an intimate embrace. About these and other strange customs he had many questions. But like the inquisitive anthropologist who had come to live in his village, his own curiosity sometimes became obtrusive. He peered into the homes of people and sometimes entered uninvited. And he followed the Brazilian women to their rather isolated bathing spot in the Araguaia River to discover if there were any anatomical differences between these women and those in his village. He even made sexual advances to Brazilian women, actions which, if he had known, were very dangerous in view of the jealous zeal with which Brazilian males protect the honor of their wives and daughters. On the whole, however, Champukwi became quite a favorite of the local Brazilians during his two week visit to Furo de Pedra. His Portuguese improved while he visited in their homes, and he collected simple presents, such as fish hooks, bottles, tin cans, and the like, to take home with him. Even during this short period away from the village, my work with him continued. He told me of antagonisms, gossip, and schisms in the